



# Tirumala SriVaari Bramhotsavam

(Commentary...)

Govinda hAriH Govinda...

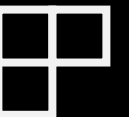


aSEshaSayanam SEshaSayanam SEshaSaAyinaAm  
SEshaAdrilSaMaSEsham SrilnivAsam BhajE~nisam



**Hari Sarvottama – VaAyu Jeevottama**  
**Sri GuruRaajo Vijayate**  
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**VaAyu JeEvottama - Hari SarVottAma - Sri GuruRaajo Vijayate**

**Govinda hAriH Govinda...**  
(Commentary on)

## **TIRUMALA SRIVARI BRAHMOTSAVAM**

(Concept – glory – significance - anusandhana)

### ➤ **Introduction...**

KruthEthu NaArasimho Bhoo TrethayaAm RagHunaNdana  
DwaApare VaAsudevascHa KalAu VenkatanaAyaka!

- > In Krutha Yuga; Lord Narasimha;
- > in Tretha Yuga; Lord Sri Raama;
- > in Dwaapara Yuga; Lord Sri Krushna and
- > in Kaliyuga; Lord Sri Venkateswara;
- > are Prathyaksha Dhaivams (perceivable Deities).

As per pouranic legends it is believed and said that, Lord Vishnu is dwelling in Aananda Nilaya at Tirumala Kshethra in Archaroopa (worship form) in order to protect his devotees from the clutches of Kali in this Kali Yuga.

That's why Tirumala Kshethra is also known as Kaliyuga Vaikunta or Bhoo-Vaikunta where;

Lord Sri ManNaAraAyana in the form of SreEnivaAsa is present along with his consort Goddess Sri Maha Lakshmi in his chest (Hrudaya) making Aananda Nilaya as his abode.

Sri Venkataachala MahaAtmya; an exclusive and comprehensive collection of sacred scripts from twelve great puranas, eulogizes the origin, glory, significance, merits, dos and don'ts of the Seven Hills (Saptha Giri) and it's Lord Sri Venkateswara who is also known as Sriinivaasa.

One can imagine what would be the intensity and significance of rituals and festivals performed for such a majestic deity Lord Sri Venkateswara.





Every moment at Tirumala is a festive occasion. While performance of festivals and rituals at Tirumala temple is a daily affair (Nithya Kalyaana); annual celebrations called Brahmotsavam has attained special uniqueness and significance among such celebrations.

Unique, world famous and the most sought after temple festival Tirumala SreEvaari Brahmotsavam is held every year at the most sacred Tirumala Kshethra (Tirumala Hills) the seat of Lord Sri Venkateswara also called SreEnivaAsa who is Per se none other than SriManNaaraayana the Akhilaandakoti BrahmaAnda NaAyaka the Presiding Deity and Lord of the Universe the Supreme God Sri Hari Sarvottama. Scores of people from all walks of life will be longing to visit this sacred place Tirumala especially during Brahmotsavam to participate in the nine day annual festival with utmost devotion and spirituality.



- > What is Brahmotsavam?
- > Who initiated for it?
- > What are the various types of Brahmotsavam?
- > When is Annual Brahmotsavam held?

In general, Brahmotsavam is an annual temple festival performed to its deity that is celebrated on a large scale.

But, the one that is performed at Tirumala is called as Brahmotsavam since it was initiated and performed for the first time by Lord Brahma himself in honour of and in obeisance to Lord Sri Venkateswara;

Also to mark the occasion of Lord's entering Aananda Nilaya along with His consort Goddess Padmaavathi Devi at Tirumala Kshethra.

Since then the ritual of Brahmotsavam is in vogue and is being celebrated every year without fail.

As a symbolic representation that Brahmotsavam was initiated first by Lord Brahma; a small chariot known as Brahma-Ratha will move daily in front of the procession Deities during the nine day festival.

### ➤ **TYPES OF BRAHMOTSAVAM**

Various types of Brahmotsavams are performed at Tirumala temple viz.,

- > Nithya Brahmotsavam;
- > Shanthi Brahmotsavam;
- > Sraddha (Aarjitha) Brahmotsavam;

### > **NITHYA BRAHMOTSAVAM:**

It is the one that is celebrated on specific days in a year on the basis of coincidence of a particular star. These celebrations are held for a period of three or five or seven or nine or eleven or thirteen days. The one that is held currently at Tirumala Kshethra every year on annual basis is called Nithya Brahmotsavam that is held for nine days.

> SHAANTHI BRAHMOTSAVAM:

It is the one that is held especially as a remedy for draught, famine, fear of war, calamities and other mundane problems etc. In olden days they were held by the Kings for the welfare, peace and prosperity of people living in their kingdoms. These were generally held for five days.

> SRADDHA BRAHMOTSAVAM:

It is also known as Aarjitha Brahmotsavam is held by any devotee for his own welfare by contributing the required amount on any day. We find this in the list of Aarjitha Sevas that are held daily at Tirumala Temple.

➤ **WHEN IS ANNUAL BRAHMOTSAVAM HELD?**

Annual Brahmotsavam also known as SaAlakatla Brahmotsavam is held every year during the solar month Kanyaa maasam;

when Sun is transiting Kanyaa (Virgo) raasi in the zodiac; that generally coincides with Devi Navarathri festival in Aaswayuja maasam as per lunar calendar, immediately after Mahaalaya Pithru Paksha.

It is held continuously for nine days during the bright fortnight in the lunar month of Aaswayuja maasam; generally starting from Sukla Prathipada (Paadyami) and ending on Navami day.

Ninth day of the festival should invariably coincide with Sravana (star) constellation which forms the basis for dating of Brahmotsavam schedule.

However, whenever there is an occurrence of Adhika maasam, it is a tradition Brahmotsavam is held twice in that year.

Sravana Nakshathra is the parameter for conclusion of both the Brahmotsavams.

Generally there will be a gap of one month between the two festivals; with the first one held during Bhaadrapada maasam and the second one during Aaswayuja maasam.

Significant feature whenever two Brahmotsavams are held is; Dhwaja-arohana and Dhwaja-avarohana rituals will be held only once; that is during the first one viz. Saalakatla Brahmotsavam.

It is said and believed that, Lord Vishnu incarnated at Tirumala Kshethra as Sriinivaasa (Lord Venkateswara) in Sravana constellation during Kanyaa maasam which is the rationale behind holding Brahmotsavam during Kanyaa maasam.

**> How is Brahmotsavam celebrated?**

**> Who is Malayappa Swamy?**

**> What is Ankuraarpana?**

-----  
During Brahmotsavam;

Celebrations are held both morning and evening to the Utsava Moorthi (idols) of Lord Venkateswara known as Malayappa Swamy; after performing pooja and other rituals.





During these nine days (except on certain days)  
Lord will be taken out in procession along with;  
His consorts Sri Devi and Bhoo Devi ;  
fully decorated on different vehicles (Vaahanaas) around;  
four streets of the temple complex called Maada streets.





In between the daily festival a ritual known as Snapana Thirumanjanam will be held to the Utsava Moorthis on a daily basis.

These celebrations and rituals are held as per Vikhanasa and Aagama Shaastras.

Each day of the festival is denoted by a unique name based on the vehicle in which Malayappa Swamy the procession deity of Lord Venkateswara is taken out.

Each Vaahana has its own significance and conveys a message in its own way.





## ➤ WHO IS MALAYAPPA SWAMY?

In the context of Tirumala Temple,

Malayappa Swamy is the name of Utsava Moorthi (procession deity) of Lord Sri Venkateswara currently being used at Tirumala temple.

Originally the procession deity was Ugra Sreenivasa Moorthi.

But, due to a fire mishap that occurred on one of the festive occasions, it was replaced by Malayappa swamy as per divine directions that was found in Malayappa Kona about 650 years back.

It is believed that the idol of Malayappa Swamy is a replica of the original symbolism of Lord Venkateswara in Aananda Nilaya.

Ugra Sreenivasa Moorthi idol is used in procession only on the day of Karthika Sukla Dwaadasi also known as Uttana Dwaadasi.

Apart from Moola Virgraha of Lord Srinivasa (Venkateswara) which is known as Dhruva Beram; there are four more idols which are known and used as follows....

- > Bhoga Srinivasa also known as Kautuka Beram used for daily rituals/nitya archana;
- > Malayappa Swamy used as Utsava Moorthy (procession deity);
- > Ugra Srinivasa Moorthy also known as Snapana Beram used for Abhishekam;
- > Koluvu Srinivasa Moorthy also known as Bali Beram the supervising idol for giving bali (food provider) for the parivaara devatas in the temple.



## ➤ **ANKURaARPANA...**

Nine day festival (Brahmotsavam) begins with a ritual called Ankuraarpana and Senaadhpathi Utsavam held one day before the commencement of Brahmotsavam when,

Vishvakksena, chief of army of Lord Venkateswara is taken out in procession as a protocol around the four streets of the temple; as a symbolic significance that the festival will be held under his supervision and control.

Ankuraarpana literally means making a beginning or inauguration and its essence is to make a sankalpa to celebrate the festival/ritual and to seek the grace of Lord Venkateswara.

According to Aagama shaastra it is said to be one of the important rituals to begin with especially during Brahmotsavam and it means sowing the seed and this ritual is performed in the evening.

During this ritual, seeds of Nava Dhaanya are sown in a pot by the chief priest and are kept throughout the nine days.

Sprouts grown/emanated from the seeds are believed to be an indication/give hints of how perfectly the celebrations were held without any blemish.

It is a universal truth that we don't find any other deity or temple as sacred; as famous; as powerful and as popular as Tirumala Kshethra and its presiding deity Lord Venkateswara.

VenkataAdri Samam SthaAnam; Brahmande NaAsthi Kinchana  
Venkatesa Samo Devo; NaBhootho; NaBhavishyathi;

There is no sacred place which is equivalent to Venkataadri (Tirumala) in this universe;

there is no God who is comparable to Lord Venkateswara neither in the past nor in future going to be.

➤ **DHWAJAAROHANAM** (1<sup>st</sup> day – Morning)

In the context of Tirumala Srivari Brahmotsavam, it is a flag hoisting ceremony held on the first day (morning) of the nine day Brahmotsavam festival by hoisting a flag (Garudadhwaja) with a picture of GARUDA (vehicle of Lord Vishnu) on the top of Dhvajah Sthambha.

It is a symbolic significance of sending formal invitation to all the Deities to attend the Brahmotsava festival.



A flag known as Dhwaja; in religious parlance is denoted as a symbol of pride; honour; recognition and prestige of that particular deity.

Mangalam Bhagawan Vishnuh: Mangalam Madhusuudana:  
Mangalam Pundareekaaksha: Mangalam Garudadhvajah:

uttisthottistha! govinda! uttistha garudadhwaja!  
uttistha kamalaakaanta! trailokyam mangalam kuru;

Garudadhvajah is one of the names of Lord Vishnu; the one whose banner/flag is Garuda; the one who has Garuda in his flag;

➤ **Significance of VaAHaNa sEva (anusandhana)**

➤ **PEDdA SESA VAaHANA** (Day-1 Evening)

After DwajaArohana on the first day; late in the evening Lord Venkateswara (Malayappa Swamy) along with His consorts is taken out in a procession on Aadi Sesa the thousand headed Chief Serpent God as his vehicle.

Aadisesha is the seat on which Lord SriManNarayana (Lord Vishnu) rests in his abode Sri Vaikunta.

Tirumala hills the abode of Lord Venkateswara is said to be the manifestation of Lord Aadisesha. That is why it is also called as Sesaachala. From a distance Tirumala hills appears in a serpentine form.

In Sri Venkatesha Stothram (Brahmanda Purana) we find Lord Venkateswara eulogized as "Seshadri patih eva cha" meaning...

the one who is the Lord of Seshadri Hills (Lord of AadiSesa) on the top of which Lord Sriinivaasa is eternally stationed.

Aadisesha vaahanam will be seven headed.



In Tretha Yuga during Sri Ramaavathara, Aadi Sesha took the form of Lakshmana (Lord Sri Rama's younger brother) and In Dwapara Yuga during Sri Krishnaavathara he took the form of Balarama (Nara) the elder brother of Lord Sri Krishna.

Lord Sri Krishna says in Sri Bhagawad Geeta, Vibhooti Yoga (sloka 28 & 29) that He is Anantha among the Naga Sect and Vasuki among the Serpents.



➤ **CHINna SESA VAaHANA** (Day-2 morning)

On the second day morning of the Tirumala Srivari Brahmotsavam festival, Lord Venkateswara (Malayappa Swamy) is taken out in procession on Vaasuki (Serpent God) as his vehicle.

During Ksheera Saagara Madhanam, Vaasuki the Serpent God was used as a rope for churning the ocean.

In Bhagavadgita Lord Sri Krishna says that; He is Vaasuki (Sarpaanaam-asmi Vaasukih) among the serpents.

Chinna Sesha Vahanam will be five headed.



➤ **Significance of sEsha vAaHana...**

aSEshaSayanam SEshaSayanam SEshaSaAyinaAm  
SEshaAdriISaMaSEsham SriInivAsam BhajE~nisam

➤ aSEshaSayanam

Sayanam means sleeping/resting. Asesha means without remainder/entirely.

vaAsanaad vaAsudevasya vaAsitaM te jagatrayam |  
sarvabHuuta nivaAso asi vaAsudeva namostu te ||

aSEshaSayanam means...

All pervading Supreme God VISHNU the VASUDEVA the one who rests in all beings/all creatures and there is no entity where He doesn't exist/rests.

➤ SEshaSayanam

SESHA refers to thousand headed Serpent God AadiSesha (Anantha) on whom Lord Vishnu reclines (Sayanam) - He is SeshaSayana; He is also known by other names BhujagaSayana; PannagaSayana; NaagaParyankaSayana; AnanthaSayana;

There is also another interpretation for SESHASAYANA; sEsha means remainder. At the time of great deluge when everything gets dissolved, the one and the only one entity that remains (Sesha)/exists is Lord Vishnu who is Achyuta who reclines on Banyan leaf when He is known as VATAPATRASAYEE/ VATAPATRASAYANA;

➤ SEshaSaAyinaAm

Sesha in this context refers to Lord Aadisesha the primordial Serpent God (Ananthaaya Namasthubhyam SahasraSirase Namaha) and SaAyee refers to the Couch (Sayana) and the Primordial Supreme God Vishnu is SESHASAYEE the one who reclines on the serpent bed AadiSEsha.

➤ SEshaAdriISaMaSEsham

Eesha mean Lord; sEshaAdri refers to SesHachala Hills which is a manifestation of Lord AaDiSesha; sEshaAdriEEsha refers to Lord SrEenivaasa who is Lord of AaDiSesha who is sEshaAdri on the top of which the Lord is eternally stationed.



➤ SrinivAsam BhajE~nisam

I always pray to such Supreme God Srinivaasa (sEshaSaAyee) who is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

Above sloka is from AadityaPuranaAntargata Sri Venkatachala Mahatmya, where DevaSarma eulogizes Lord Srinivasa with the above sloka;

This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on SESHU vaahana during Brahmotsava.

➤ **HaMsA vAaHana** (2<sup>nd</sup> day Evening)

On the second day evening; Lord Srinivasa (Venkateswara) is taken out in procession on Hamsa (Swan) as his vehicle in the attire of Goddess Saraswathi the presiding deity of Vidya (learning); holding Veena in both the hands.

Hamsa is also symbolized as the vehicle of Goddess Saraswathi.

A spiritual preceptor or Guru is also attributed as HaMsA;

Paramatma appeared in front of Chaturmukha Brahma in the form of HAMSA and did upadEsha of vEdas; hence, he is called HAMSA NAAMAKA PARAMATMA.

Lord SriManNaaraayana Himself is the first spiritual Guru of the Universe; who as,

HaMsanaAmaka ParamaAtma passed on the divine Vedic knowledge to Lord Brahma that percolated down through a sacred lineage of divine preceptors....



Tattvavada is Sanatana Dharma that has originated from Hamsanaamaka Paramaatma (Lord Vishnu) that was first taught to Chaturmukha Brahma percolated down to Brahma Maanasa Puthras (Sanaka-Sanandana-Sanatkumara-Sanatana) – Durvaasa etc...

Hamsa or Swan means 'pure'; Hamsa is believed to have a high intellectual capability and can distinguish the good from the bad.

Hamsa is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranama Stothram sloka # 21;

As HaMsa, Lord Vishnu is pure, flawless and untainted; the one who is the killer of the evil and protector of the good; the Supreme One who is without any blemish;

By riding on Hamsa Vahana; Lord Venkateswara is giving a message that He is HamsanaAmaka Paramatma and the supreme God of learning. He is jnyaAna ruupi > jnyaAna pradaata.

This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on HAMSA vaahana during Brahmotsava.

➤ **SIMHA vAaHana** (3<sup>rd</sup> day Morning)

On the third day morning of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession on Lion symbol as his vehicle.

Lion is a symbol of royalty and power. Lord assumed the form of half man and half lion in his Narasimha Avathara.

Specific purpose of this avathara was...

protection of his devotee Prahlada from his demon father Hiranyakasipa;

to establish a point and to make true the words of his devotee the existence (omnipresence) of God everywhere.

Prahlada's episode proves that, God will always come to the rescue of his devotees who prays him with sincere devotion.

Vishnu Sahasra Nama Stothram describe Lord Vishnu as....





➤ 'NaArasiMhaVapu SreEmaAn KesAvah PurusHottaMa'

Meaning...

He is the one who has taken a rare and unique form of a man and a lion whose worship will eradicate the ignorance;

possessor of Goddess of wealth Sri Maha Lakshmi who always dwells in his chest;

one who has beautiful and charming hair;

the giver of knowledge to Gods;

greatest among all Purushas;

the Supreme Soul who is omnipotent and omniscient;

Lord Sri Krushna says in Bhagavadgeeta that he is the Lion (Mrugaanaam cha Mrugendro-aham) among the animals.

Sri Venkatesha Stothram from Brahmanda Purana eulogizes Lord Venkateswara (Srinivasa) as...

➤ "SrEeNrusimho MaHaaSimHah SootraAkaAraH PuraAthanah"

Meaning.....

With Goddess Lakshmi Devi (Sri) by His side Srinnivaasa is Shaanta Swaroopa (SriNrusimha);

While killing Hiranyakasipa He was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya).

He is the supporter to the entire universe and its beings like a Soothrakara; like a suutra (thread) in a necklace of beads.

He is very ancient God (Sanatana) who is in existence since time immemorial.

Riding on Simha Vaahana Lord Venkateswara is depicted as,

a great protector at the time of need.

He is the God of Gods;

Mruthyu for the Mruthyu.

"I surrender and bow to Lord Venkateswara (Sri Nrusimha);  
who is ferocious and heroic;  
who is Maha Vishnu;  
who is radiant and glowing from all sides;

who is omnipresent;  
who is terrific;  
who is adorable;  
who bestows auspiciousness and  
who is the death of death personified".

shrIramaNikarakamala pUjita  
chArucharaNa sarOja brahma sa  
mIra vANi phaNIMdra vIMdra bhavEMdra mukha vinuta  
nIrajabhavAMDODaya sthiti  
kAraNane kaivalya dAyaka  
nArasiMhane namipe karuNipudhemage maMgaLava...

(HarikathaAmruthasaara- Mangalacharana Sandhi)

➤ MEANING.....

Salutations and appeal to the most compassionate and Supreme  
God Lakshmi Narasimha;

who is the consort of Goddess Lakshmi Devi (Sri Ramani) who is  
always in the service of Her Lord (Vishnu) with her lotus like  
hands -

the Lord who is the cause of this Universe - Srishti - Sthithi -  
Laya -

who is worshipped/eulogized by Brahma, Vaayu,  
Saraswathi/Bharati Devi, Sesha, Garuda, Rudra, Indraadi  
Devatas;

the one who grants mukthi (moksha);

to bless us with all auspiciousness/mangala to the

one who surrenders at His lotus feet with sincere bhakti;



This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on SiMha vaahana during Brahmotsava.



- **Muthyala Pallaki (Muthyapu Pandiri) VaAhanam** (3<sup>rd</sup> day evening)

On the third day evening; Malayappa Swamy (Lord Venkatewara) is taken out in procession along with his consorts Sri Devi and Bhoo Devi in a palanquin decorated with a canopy of pearls.

Pearl is a symbol of purity and royalty. Traditionally, Pearl is an emblem of chastity and purity, symbolizing love, success and happiness.

'priINayaaAmo vaAsudevaM devataAmaNDaIAkhaNDamaNDanaM'  
[Dwaadasa Stotra (8th canto)]

Supreme God Venkateswara who is none other than VaAsudeva is the most precious jewel in the august gathering of Gods headed by Lord Brahma.



➤ **KALPAVRUKSHA VAAHANAM** (4<sup>th</sup> day Morning)

Kalpavruksha is a divine wish fulfilling tree that has emerged out from Ksheera Samudra along with sacred KaAmadhenu and others.

On the fourth day (morning) of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession on Kalpa Vruksha Vaahana signifying that,

Lord Venkateswara is the giver of boons to his devotees and the One who fulfills their wishes.

➤ **SARVA BHOOPAALA VAAHANAM** (4<sup>th</sup> day evening)

On the fourth day evening; Lord Venkateswara (Malayappa Swamy) is again taken out in procession seated on Sarva BhoopaAla Vahanam in Baksura-Vadha alankara of Sri Krishna.



Who is SarvabHoopaAla?

BhoopaAla literally means the King; Guardian of the earth.

In Sri Vishnu Sahasranama Stothram Lord Vishnu is eulogized as "Lokadhyakshah - Suradhyakshah - DharmadhyakshaH"

Lokadhyakshah > the one who is Lord of the Universe, the one who presides over all the worlds;

Suradhyakshah > the one who is Lord of the Gods, the Supreme God;



Dharmadhyaksha > the presiding deity of dharma, the ultimate administrator of justice and dharma.

By riding on Sarvahoopala Vaahana, Lord Venkateswara (Lord Vishnu) is signifying that,

- > He is Sarvabhoopaala;
- > the King of the Universe and guardian of its beings;
- > AkhilaAndakoti BrahmaAnda NaAyaka;



➤ **MOHINI Avathara VaAhana** (5<sup>th</sup> day Morning)

On the fifth day morning of the Brahmotsavam festival at Tirumala Kshethra; Lord Venkateswara (Malayappa Swamy) is taken out in procession decorated in the attire of Mohini Avathara.

Mohini literally means fascinating woman.

During Ksheera Saagara Madhanam (churning of milk ocean); in order to help Devathas Lord Vishnu took up the form of a Mohini (celestial damsel) and tempts the Asuras with his Mohini (Narayani) Roopa and distributes the Divine Nector (Amrutha) using His Chaturata.

ChAturAta literally means sharpness of wit and quickness of intellect.

It is one of the attributes of Lord Vishnu who is anAntha kAlyaNa Guna Paripoorna;

He is wise, intelligent, shrewd, clever, skillful, dexterous and talented.

Who else can be more Chatura in this Universe than Lord Vishnu the Hari Sarvottama;

➤ **GARUDOTSAVA (Garudavahana)** – 5<sup>th</sup> day Evening

On the fifth day (evening) of the Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on a specially decorated Garuda Vaahana.

Garuda (Garutmantha) the mighty king of birds also known as Vynathey is the Divine Vehicle or Vaahana (chief mount) of Lord Venkateswara (Vishnu) carrying Him on his shoulders and thus Lord Vishnu is also called as GarudavaAhana.

**Mangalam Bhagawan Vishnuh: Mangalam Madhusuudana:  
Mangalam Pundareekaaksha: Mangalam Garudadhvajah:**

Garudadhvajah is one of the names of Lord Vishnu; the one whose banner/flag is Garuda; the one who has Garuda in his flag;





Sri Venkatesha Stothra from BraHmanda Purana eulogizes Lord Venkateswara as > Govindo Gopathih Krushnah Kesavo #Garudadhvajah...

Brahmotsavam festival at Tirumala Kshethra starts with the hoisting of a flag having a picture of Garuda on Dhvajasthambha.

An ardent devotee of Lord Vishnu, Garuda always resides in Sri Vaikunta engaged in eternal service to Lord SriManNarayana. Antaryaami of Garuda is Lord Vishnu,





Lord Sri Krishna says in Bhagawadgita Vibhuthi Yoga (sloka # 30) that He is Garuda among birds "Vynatheyatcha Pakshinaam".

Said to be an embodiment of Vedas (Veda Swaroopi); Garuda is prominently eulogized in Puranas for his knowledge, strength and power.

Garuda Purana one of the Ashtaadasa Puranas is exclusively dedicated in the name of Garuda.

Garudaadri one of the seven hills among the Tirumala hills is named after Garuda.

Garuda was born to Kashyapa Prajapathi and his wife Vinatha.

Garudotsavam is an unique occasion when lakhs of devotees gather together and witness the procession known as

Garudotsavam which is a very important ceremony in the nine day Brahmotsavam festival at Tirumala Kshethra.

It is highly meritorious and mukthi pradhama to have darshan of Lord Venkateswara seated on Garuda.

➤ **HANUMANTHA VAAHANA (VaAyu VaAhana)** – 6<sup>th</sup> day  
Morning

On the sixth day morning; the Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on Hanumantha Vaahana Lord Hanuman (Vaayu) as His vehicle.

Hanuman is known for his righteousness, courage, strength, valor and discriminative intelligence. Anjanaadri one of the seven hills is named after Anjanaa Devi (divine mother of Lord Hanuman) who performed great penance for 1000 divine years before begetting VaAyu Puthra Lord Hanuman.

In Sri Vishnu Sahasranama stothram (sloka # 36) Lord Vishnu is eulogized as > "VAAYU VAAHANA"

the one who has Vaayu as his carrier;  
the one who gets the things done through Vaayu;  
making him to move as per His directions.

Vaayu is the chief of air gods Mukhya Praana.  
Vaayu means the air, the vital air for life (Praana);  
Lord Vishnu is the one who makes the vital air move.  
He is the life giver and the vital air that gives/sustains life.

Lord Vishnu is the PraAna (Life) to everyone including Devathas.  
He is the one who is there in all beings controlling their breath through Vaayu (Mukhya Praana).



> VaAyu VaAhana... while going for hunting wild animals (in the episode of Lord Srinivasa meeting Padmavathi Devi) Lord VaAyu became his Vaahana (vehicle) in the form of a Horse.

> SadaA VaAyu StutaAyachHa... Varaha-Puranantargata Sri Venkatesha SathanaAma eulogizes Lord Venkateswara as the one who is always adulated by Lord VaAyu the Jeevottama.

Lord Hanuman (Vaayu avathara - Mukhya PraAna) undoubtedly the greatest devotee of Lord Sri Rama was a personification of the most trusted and self less service to Lord (Venkateswara) in His avathara as Sri Rama during Tretha Yuga > SreeRaamo Ramabhadrascha Bhavabandhaikamochakah;  
(Brahmanda Purana - Sri Venkatesha Stothra....)



➤ **SWARNA RATHOTSAVA (Golden Chariot) – 6<sup>th</sup> day Evening**

In between the two Utsavas' on the sixth day of Tirumala Srivari Brahmotsavam viz. Hanumantha Vahanam and Gaja Vahanam, there will be a ritual known as Swarna Rathotsavam when Lord Venkateswara (Malayappa Swamy) will be taken out in procession seated on a golden chariot.

This mighty newly built 32-feet tall Swarna ratham is a unique one of its kind in the country.

About 74 kgs of gold, 2900 kgs of copper has been used to design this chariot which weighs about 28000 kgs. TTD has spent nearly 24 crores to prepare the new golden chariot. 18 gauge copper sheet, 9 layers of gold has been utilized to prepare this prestigious Chariot.

Legends say that the golden chariot is considered to be the favourite vehicle of Lord Venkateswara.

Malayappa Swamy (Lord Venkateswara) gives darshan to his scores of devotees in a grand style as his vehicle is preceeded by Shunya ratham of Brahma and other chariots dragged by Elephant, Ashwa and Vrushaba (bull).

According to sacred scripts golden chariot of Lord Venkateswara is driven by four horses namely Sugriva, Shaibya, Meghapuspha and Valahaka with Daraka as his sarathi.

Darshan of Lord Venkateswara on golden chariot is a memorable experience to all devout Hindus. Many pious Hindus consider it as once in a life opportunity to witness the golden chariot festival as part of Brahmotsavam festival.



Govinda Hari Govinda Gokula Nandana Govinda;  
Srinivaasa Govinda Venkataramana Govinda;  
Govinda Hari Govinda - Gokula Nandana Govinda....

**Govinda Hari Govinda...**

➤ **GAJA-VAAHANA (AiraAvatha)** – 6<sup>th</sup> day night

On the sixth day evening/night (after Swarna Rathotsava); Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on Elephant (Gaja)/Airaavatha (white elephant) as his vehicle a symbol of royalty;

Elephant (Gaja) also known as Airaavatha (four tusked white elephant) is vaahana of Lord Indra that got manifested from the ocean during Ksheera-saagara mathanam.

Born to Sage Kasyapa and Adithi, He was also referred as Upendra the younger brother of Indra.

Upa also means 'above' indicating that He is much superior to Indra. He is the God of Gods the Supreme God Vishnu - Hari Sarvottama.

Sri Vishnu Sahasra Nama Sthothram describes Lord Vishnu as > Upendro - Vaamanah - Thrivikramah in sloka # 17 and 56.

We come across all the three names Thrivikrama, Vamana and Upendra in Chaturvimshati (24) Kesava Namas which are vYuHa ruupas'of Lord Vishnu.

During VaAmana Avathara Lord Vishnu (Upendra) suppressed the pride of King Bali and restored the lost glory and power over the Heaven to Indra.

Riding on GAJA Vaahana Lord Venkateswara is depicted as a great protector at the time of need;  
the one who has instantly rescued Gajendra and relieved him from the clutches of Makara.  
(Sri MadBhagavatha Purana - Gajendra Moksha)





Gajendra Moksha from SriMadBhagavatam (8th canto) is one of the best episodes that re-established Hari-Sarvottamatva;

➤ **Sankshipta Gajendra-Moksha** (Bhagavatham)

ಅಂತಃಸರಸ್ಯುರುಬಲೇನ ಪದೇ ಗೃಹಿತೋ  
ಗ್ರಾಹೇಣ ಯಾಧಪತಿರಂಬುಜಹಸ್ತ ಆರ್ತಃ |  
ಅಹೇದಮಾದಿಪುರುಷಾಖಿಲಲೋಕನಾಥ  
ತೀರ್ಥಶ್ರವಃ ಶ್ರವಣಮಂಗಲನಾಮಧೇಯ ||

ಸ್ತೃತ್ವಾ ಹರಿಸ್ತಮರಣಾರ್ಥಿನಮಪ್ರಮೇಯಃ  
ಚಕ್ರಾಯುಧಃ ಪತಗರಾಜಭುಜಾಧಿರೂಢಃ  
ಚಕ್ರೇಣ ನಕ್ರವದನಂ ವಿನಿಪಾಟ್ಯ ತಸ್ಮಾ  
ದ್ವಸ್ತೇ ಪ್ರಗೃಹ್ಯ ಭಗವಾನ್ ಕೃಪಯೋಜ್ಜಹಾರ ||

antaH sarasyurubalEna padE gRuhIto  
grAhENa yUthapatiraMbujA hasta ArtaH|  
AhEdamAdi puruShAkhila IOka nAtha  
tIrthashravaH shravaNa maMgala nAmadhEya||

smRutvA haristamaraNArthinaM apramEyash-  
-chakrAyudhaH patagarAja bhujAdhirUDhaH|  
chakrENa nakravadanaM vinipAtya tasmAd  
hastE pragRuhya bhagavAn kRupayOjjahAra||

➤ **SURYAPRABHA VAaHANA** (7<sup>th</sup> day Morning)

On the seventh day morning Lord Venkateswara (Malayappa Swamy) as Gayathri Pratipaadya is taken out in procession with Sun God driving the chariot decked with seven horses in Surya Mandala Utsava.

Purusha Sooktha describes Sun as born from the eyes of Lord SriManNaaraayana > "Chaksho! Suryo Ajaayathah"

Sri Vishnu Sahasranama Stothram (sloka # 94) describes Lord Vishnu as...

> "Ravirvirochanah Suryah Savitaa RaviLochana"

the One who is the Sun Himself,  
the One who glitters always and makes the Sun shine;  
He is light that illumines Sun,



the one who creates the worlds, and  
the one who has Sun for his eyes;



Purusha Sooktha describes Sun as born from the eyes of Lord SriManNaaraayana > "Chaksho! Suryo Ajaayathah"

VIROCHANA is one of the attributes of Lord Vishnu;  
Rochana means the Light; if Sun is the light,  
Savithru naamaka Vishnu is VIROCHANA the lustre in the light  
who makes the Sun shine;



Sun is also expressed as Savitha (Savithre Namah) that we come across in Gayathri Manthra.

Savitha one of the several thousand names of Lord Vishnu also means the most sacred among all the elements of sanctity.

> He is Savithrunaamaka Naaraayana.

Dhyeyassada Savithrumandala madhyavarthi  
Narayana Sarasijasana Sannivishtah  
Keyuuravaan Makarakundalavaan Kireeti  
Hari Hiranmaya Vapuhdhruta Sankha Chakrah

Meaning...

He (Lord Vishnu), as the Primordial person giving darshan from the center of Surya (Savithru) Mandala (Sun's Globe), seated on a lotus, with golden bracelets, wearing a crown, shark shaped earrings (Makara Kundala); golden in complexion, holding Shankha and Chakra in his hands.

Above sloka indicates how to pray (anusandhana) Lord Vishnu in the form of Surya Narayana.

In Bhagawadgita (Vibhooti Yoga sloka # 10.21) Lord Sri Krishna says, "aadityaanaamaham vishnujyotirshaam rvianshumaan....."

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

SreE VisHnum jagataAm naAdham  
JnaAna-vijnaAna-mokshadHam

MahaApaApaHaram deVam  
ThAm SuuRyam praNamaAmyaham

My obeisance and salutations to,

Lord Sri MahaVishnu.....

the Supreme God of the Universe,  
the giver of wisdom and knowledge,  
the one who destroys the sins,  
the one whose prerogative is giving Moksha;

Sun is considered as the giver of Health (Arogyam  
Bhaskaraddichhett) and

Lord SriManNaaraayana as the giver (one and the only) of  
Moksha (Moksham Naaraayanaaddhichhett);

in the form of Surya Narayana for health, peace, prosperity, and  
happiness of the humanity and for the divine knowledge  
(gnaAna+bHakti+vaIragya).

Lord Venkateswara (Sri ManNaaraayana) as the giver (one and  
the only) of Moksha;  
(Moksham Naaraayanaaddhichhett);

Lord Sri Rama was born in Surya Vamsa; Ikshvaku dynasty;

There is a Sun temple opposite to Padmasarovara at Tiruchanoor  
adjacent to Goddess Padmavathi temple.

According to Padmapuranaanthargatha Venkatchala Mahatmya,  
Lord Venkateswara (Srinivaasa) installed the idol of Lord Surya at  
this place before commencing His penance during His quest for  
Goddess Lakshmidēvi;

➤ **CHANDRAPRABHA VAAHANA** (7<sup>th</sup> day evening)

On the seventh day evening of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession with Moon as the symbol of his vehicle.



Moon is the commander of mind and is a symbol of cool and pleasantness. Chandra stands for promoting the medicinal values among the living beings.

Purusha Sooktha describes Moon as "Chandrama Manaso Jaathaha". Moon is born from the mind Lord Vishnu.



In Bhagawadgita (Vibhooti Yoga sloka # 21) Lord Sri Krishna says,  
'Nakshatranam Aham Shashi' – I am the Moon among the Stars.

Both Suryaprabha & Chandraprabha rituals during Brahmotsavam are symbolic significance that Lord Venkateswara (Vishnu) is the cause for day and night;

in other words the Time arising out of Lord Vishnu who is the KaAla Swaroopa and KaAla Niyaamaka the governing Lord of Time.

He is also known as KaAla Purusha the personification of Time and presiding Deity of Time.

In Bhagawadgita (Viswaroopadarshana Yoga) Lord Sri Krishna says, Kaalo~`smi Loka.....He is the KaAla;

Lord Venkateswara (Vishnu) is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time; KaAla Niyaamaka.

He is Sarva NiyaAmaka > Hari Sarvottama;

➤ **RATHOTSAVAM** (8<sup>th</sup> day Morning)

"ratHostham kesAvam dristvA punarJanma na vidyAte"

On the penultimate day (8th day) of Brahmotsavam festival at Tirumala Kshethra, Lord Sri Venkateshwara is taken out in procession along with his consorts; Sri Devi and Bhoo Devi;

seated on a fully decorated chariot pulled by the devotees chanting Govinda naAma that reverbrates Seshadri hills of Tirumala.



Car or chariot festival known as RatHotsavam proclaims the distinctiveness of Brahmothsavam.

Malayappa Swamy (Lord Venkateshwara) gives darshan to his scores of devotees in a majestic style on this day seated on a highly decorated chariot.

Idols of Daaruka (the charioteer of Lord Sri Krishna) and the four horses' viz. Sugreevam; Shaibyam; Meghapuspham; and Valahakam are placed in front of the decorated idols of Lord and His consorts.

We find lakhs of pilgrims chanting Govinda manthra while they enter the abode of Lord Venkateshwara.

Power of this Govinda manthra is such that; it gives them the required energy to stand in long queues; wait for long hours just to have a glimpse of the presiding Deity of Tirumala.

Not only that, it also gives them the stamina to come on foot trekking 3661 steps and walk 9 km from Tirupathi.

### ➤ **WHO IS GOVINDA?**

It is one of the popular names of Lord Vishnu;

we come across the divine name Govinda in sloka # 20 of Sri Vishnu Sahasranaama Stothram.

"govindo govidam patih" and also in sloka # 58

Govinda means the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

Lord Sri Krishna is popularly called as Govinda Who is also known as Gopala the protector of cows.

Go means Vedas (knowledge) and Vinda means getting or to obtain or to find.

Govinda means the One Who is the protector of Vedas and who is eulogized by Vedas and who can be obtained by the knowledge of sacred scripts.

Go also means the one who helps us to survive or surmount the earthly existence and reach Supreme realization.



We also find Lord VenkatEswara (Srinivasa) popularly referred to as Govinda.

In Sri Venkatesha Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as....

#Govindo Gopathih Krushnah Kesavo Garudadhvajah (sloka #3)

Achyutha-anantha-#Govindo VishnurVenkatanaayakah (sloka #7)

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |  
PranatHa kIEsaNaAshaAya #GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles.... Lord Venkateswara (who is Sri Krishna - who is Govinda) is the one who destroys sufferings of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

The name Govinda also figures in Sri Vishnu Naamathraya Japa viz. Achyutaya Namaha, Ananthaaya Namaha and Govindaaya Namaha.

Tirumala Kshethra will be flooded with devotees to witness this grand occasion of RatHotsavam.

Darshan of Lord Venkateswara seated on the chariot is a memorable experience to all devout Hindus. Many pious Hindus consider it as once in a life time opportunity.

> "ratHostham kesAvam dristvA punarJanma na vidyAte"

It is believed and said that those who witness the Lord Kesava seated on the Chariot during RatHotsavam will not be reborn; it is highly meritorious.

Aaakaasaat Patitam Thoyam Yathaa Gachchati Saagaram  
Sarva Deva Namaskaaram Kesavam Pratigachchati;

➤ **ASHWA-VAaHANA** (8<sup>th</sup> day evening)

On the eighth day evening of Tirumala Srivari Brahmotsavam festival, Lord Venkateswara (Malayappa Swamy) is taken out in procession with Ashwa (Horse) as his vehicle; symbolizing the forthcoming Kalki Avathara.



According to legends, Lord Venkateswara used to ride on a horse during hunting of wild animals and Lord VaAyu used to take the form of Horse as a sEva to the Lord.

Lord Vishnu (Venkateswara) assumed the form of Horse head during his avathara as Hayagreeva;



the great protector and savior of Vedas;  
the supreme God of knowledge and wisdom.

Hayagreeva also means the one who has an auspicious and beautiful throat (Hayagreeva) from where all the divine knowledge (Vedas) has articulated/have been proclaimed.

➤ **CHAKRA-SNaANA @ SWAMI-PUSHKARINI** (9<sup>th</sup> day Morning)

On ninth day morning i.e. last day of Tirumala Srivari Brahmastavam, special abhisheka known as Avabhrutha SnaAna is held for the Utsava moorthy of Lord Venkateswara (Malayappa Swamy) and his consorts; Sri Devi and Bhoo Devi in the complex of Lord Varaha Swamy temple on the banks of sacred Swami Pushkarini.



Later the moorthy of Sudarshana Chakra (divine weapon of Lord Vishnu) will be immersed in the holy waters of Swami Pushkarini.



We find gathering of large number of devotees simultaneously taking a dip in Pushkarini waters at that time.

It is believed and said that one will get absolved from sins by taking a dip in Swami Pushkarini simultaneously along with Sudarshana Chakra at this particular moment.



Chakra Snana marks the formal closure of the nine day Tirumala Srivari Brahmotsavam which will be followed by **DwajahAvarohanam** in the evening.

Ninth day of the festival should invariably coincide with Sravana Nakshathra which forms the basis for dating of Brahmotsavam schedule every year.

According to Brahma Purana-anthargatha Sri Venkatachala Mahatmya, Swami Pushkarini at Tirumala Kshethra is a manifestation of the Holy River Saraswathi who did severe penance and got a boon from Lord Vishnu and has positioned there at Tirumala as per directions of the supreme God Sri Hari.

As per the boon, Lord Vishnu accorded Swami Pushkarini the status of Sreshtattva (superiority) among all the Theerthas (Pushkarinis');





According to Brahma Puraana-anthargatha Sri Venkatachala Mahatmya, as per the command given by Lord Vishnu, 3 ½ Crore sacred Theerthas in the entire Bhoomandala will enter Swami Pushkarini at Tirumala Kshethra on the day of Mukkoti DwaAdasi to get themselves purified.

With this anecdote, taking bath in Swami Pushkarini on the day of Mukkoti Dwaadasi during Arunodaya kaala is considered highly meritorious and equivalent to taking bath in all the 3½ Cr sacred theerthas. This day is revered as Sri Swami Pushkarini Theertha Koti in the calendar of Tirumala temple.

According to Brahma Purana-anthargatha Sri Venkatachala Mahatmya there are 66 crore sacred Theerthas on VenkataAdri the sacred abode of Lord Venkateswara. Out of which 1008 are prominent, out of which 108 are considered as JnyaAna pradaayini, out of which 68 are capable of bestowing Bhakti/Vairagya, out of which 7 are Mukti prayni and out of which ONE is highly meritorious ie. SWAMI PUSHKARINI Theertha.

According to Varaha Purana, Dasaratha Maharaja as per the directions of Vasihta Rushi visited Venkatachala Kshethra in his quest for Puthra bhaAgya and performed austerities at the holy Swami Pushkarini Theertha. It is also said that Bhagawanta Sri Ramachandra also visited and took bath in the sacred waters of Swami Pushkarini.

One can imagine the holiness of Swami Pushkarini at Tirumala Kshethra on the banks of which Lord SriniVaasa is delightedly stationed since time immemorial >SwaAmiPusHkaraNitHeErey RaMayaA SaHa ModatHey; and a bath in this sacred Theertha is prescribed on a pilgrimage to Tirumala.



Chakra-SnaAna marks the formal closure of Nine day BraHmotsavam festival at Tirumala Kshethra which invariably coincides with Sravana nakshthra (Udaya vyaapini) during KanyaMaasa the day Bhagavantha Lakshmi Venkateswara entered Ananda Nilaya along with Sri Padmavathi DEvi, to mark the occasion the day on which Lord Brahma performed Utsava to Bhagavantha that is being known as BraHmotsava. That day was incidentally Vijaya Dasami.

The lake on the banks of which ParamaATma SrinivaAsa resides that lake is Paavana-Punya Theertha and to reside on the banks of such lake only virtuous (PunyaAtma) will get; [Sanaka Rushi vachana (Padma Puranaantargata Sri Venkatachala Mahatmya - Swami Pushkarini Mahatmya)]

Swami Pushkarini sNaAna, Guruvina-Paada sEva, ekAadasi upavAasa are atyanta durlabha (Varaha Purana)



It is a universal truth that we don't find any other deity or temple as sacred; as famous; as powerful and as popular as Tirumala Kshethra and its presiding deity Lord Venkateswara.

VenkataAdri Samam SthaAnam Brahmande NaAsthi Kinchana  
Venkatesa Samo Devo NaBhootho NaBhavishyathi

There is no sacred place which is equivalent to Venkataadri (Tirumala) in this universe;

there is no God who is comparable to Lord Venkateswara neither in the past nor in future going to be.

Glory - Significance - Merits of Lord Venkateswara and VenkataAdri (Tirumala Kshethra) is mentioned in twelve Puranas viz. Padma Purana, Varaha Purana, Garuda Purana, Brahmanda Purana, Brahmottara Purana, Markandeya Purana, Harivamsa, Vamana Purana, Brahma Purana, Aditya Purana, Skanda Purana and Bhavishyottara Purana; collectively compiled as Sri Venkatachala (Venkatesha) Mahatmya;

Where Venkatesa/Venkatachala Mahaatmya is read/heard, there; one will have good longevity; good health; good prosperity and eventually that will lead to salvation.

Kalyaana means marriage/auspicious. When it is the Kalyaana of the Supreme God, the auspiciousness will be in abundance and it will be for the universal welfare and well being of the humanity.

kAllyanaAdbHutHa GaAtraAya KaAmitHartha PradaAyinE  
SriMadHvEnkataNaAtHaAya SreEnivaAsayatHe NaMaHa

Above sloka stands as a testimony to the benevolence of Lord Srinivaasa (Venkateswara) who is an epitome of auspiciousness (Kalyaana); the one who bestows wealth and fulfills all the

desires of his devotees who sings his glory; the one who is Anantha Kalyana Guna paripoorna - Hari sarvottama - Lord Sri Hari; Harey Sreenivaasa.

### **Tirumala SrEvaAri Brahmotsavam Schedule...**

<b>Day</b>	<b>Morning</b>	<b>Evening/night</b>
<b>Preceding Day</b>		<b>Senapathi Utsavam Ankuraarpana</b>
<b><u>First</u></b>	<b>DwajaArohanam</b>	<b>Golden Tiruchi Utsavam (Evening) Pedda Sesha Vahanam (night)</b>
<b><u>Second</u></b>	<b>Chinna Sesha Vahanam</b>	<b>Hamsa Vahanam</b>
<b><u>Third</u></b>	<b>Simha Vahanam</b>	<b>Mutyapu-Pandiri Vahanam</b>
<b><u>Fourth</u></b>	<b>Kalpavruksha Vahanam</b>	<b>Sarvabhoopala Vahanam</b>
<b><u>Fifth</u></b>	<b>Mohini Avataram</b>	<b>Garudotsavam (Garuda Vahanam)</b>
<b><u>Sixth</u></b>	<b>Hanumantha Vahanam</b>	<b>Swarna Ratham Vasanthotsavam Gajavahanam</b>
<b><u>Seventh</u></b>	<b>Suryaprabha Vahanam</b>	<b>Chandraprabha Vahanam</b>
<b><u>Eighth</u></b>	<b>Rathotsavam</b>	<b>Ashwa Vahanam</b>
<b><u>Ninth</u></b>	<b>Pallaki-utsavam Chakrasnanam</b>	<b>DwajaAvarohanam</b>





➤ **SRI VENKATESHA STOTHRAM** (BrahmaAnda Puraana)

Sri Venkatesa Stothram an extract from Brahmaanda Purana; as a dialogue between Lord Brahma and Sage Naarada; stands as a testimonial and adds to the glory; origin, significance and merits of Lord Srinivasa (Venkateswara).

Reciting this sacred Stothra on Lord Sri Venkateshwara daily three times is highly meritorious that will ward off the evil effects one is facing in this Kaliyuga.

॥ श्रीवेङ्कटेश स्तोत्रम् ॥ **Shri Venkatesha stotram...**

ve~NkaTesho vAsudevaH pradyumno.amitavikramaH |  
sa~NkarShaNo.aniruddhashcha sheShAdripatireva cha || 1||

janArdanaH padmanAbho ve~NkaTAchalavAsanaH |  
sR^iShTikartA jagannAtho mAdhavo bhaktavatsalaH || 2||

govindo gopatiH kR^iShNaH keshavo garuDadhvajaH |  
varAho vAmanashchaiva nArAyaNa adhokShajaH || 3||

shrIdharaH puNDarIkAkShaH sarvadevastuto hariH |  
shrInR^isiMho mahAsiMhaH sUtrAkAraH purAtanaH || 4||

ramAnAtho mahIbhartA bhUdharaH puruShottamaH |  
choLaputrapriyaH shAnto brahmAdInAM varapradaH || 5||

shrInidhiH sarvabhUtAnAM bhayakR^idbhayanAshanaH |  
shrIrAmo rAmabhadrashcha bhavabandhaikamochakaH || 6||

bhUtAvAso girAvAsaH shrInivAsaH shriyaHpatiH |  
achyutAnantagovindo viShNurve~NkaTanAyakaH || 7||

sarvadevaikasharaNaM sarvadevaikadaivatam |  
samastadevakavachaM sarvadevashikhAmaNiH || 8||  
itIdaM kIrtitaM yasya viShNoramitatejasaH |  
trikAle yaH paThennityaM pApaM tasya na vidyate || 9||

rAjadvAre paThedghore sa~NgrAme ripusa~NkaTe |  
bhUtasarpapishAchAdibhayaM nAsti kadAchana || 10||

aputro labhate putrAn nirdhano dhanavAn bhavet |  
rogArto muchyate rogAd baddho muchyeta bandhanAt || 11||

yadyadiShTatamaM loke tattatprApnotyasaMshayaH |  
aishvaryaM rAjasammAnaM bhaktimuktiphalapradam || 12||

viShNorlokaikasopAnaM sarvaduHkhaikanAshanam |  
sarvaishvaryapradaM nR^INAM sarvama~NgalakArakam || 13||

mAyAvI paramAnandaM tyaktvA vai~NkuNThamuttamam |  
svAmipuShkariNIItIre ramayA saha modate || 14||

kalyANAdbhutagAtrAya kAmitArthapradAyine |  
shrImadve~NkaTanAthAya shrInivAsAya te namaH || 15||

ve~NkaTAdrisamaM sthAnaM brahmANDe nAsti ki~nchana |  
ve~NkaTeshasamo devo na bhUto na bhaviShyati || 16||

|| iti brahmANDapurANe brahmanAradasaMvAde  
shrIve~NkaTeshastotraM sampUrNam ||

➤ ॥ श्रीवेङ्कटेशस्तोत्रम् ॥

वेङ्कटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।  
सङ्कर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १॥  
जनार्दनः पद्मनाभो वेङ्कटाचलवासनः ।  
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २॥  
गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।  
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३॥  
श्रीधरः पुण्डरीकाक्षः सर्वदेवस्तुतो हरिः ।  
श्रीनृसिंहो महासिंहः सूत्राकारः पुरातनः ॥ ४॥  
रमानाथो महीभर्ता भूधरः पुरुषोत्तमः ।  
चोळपुत्रप्रियः शान्तो ब्रह्मादीनां वरप्रदः ॥ ५॥  
श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।  
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६॥  
भूतावासो गिरावासः श्रीनिवासः श्रियःपतिः ।  
अच्युतानन्तगोविन्दो विष्णुर्वेङ्कटनायकः ॥ ७॥  
सर्वदेवैकशरणं सर्वदेवैकदैवतम् ।  
समस्तदेवकवचं सर्वदेवशिखामणिः ॥ ८॥  
इतीदं कीर्तितं यस्य विष्णोरमिततेजसः ।  
त्रिकाले यः पठेन्नित्यं पापं तस्य न विद्यते ॥ ९॥  
राजद्वारे पठेद्घोरे सङ्ग्रामे रिपुसङ्कटे ।  
भूतसर्पपिशाचादिभयं नास्ति कदाचन ॥ १०॥  
अपुत्रो लभते पुत्रान् निर्धनो धनवान् भवेत् ।  
रोगार्तो मुच्यते रोगाद् बद्धो मुच्येत बन्धनात् ॥ ११॥  
यद्यदिष्टतमं लोके तत्तत्प्राप्त्यसंशयः ।  
ऐश्वर्यं राजसम्मानं भक्तिमुक्तिफलप्रदम् ॥ १२॥



ವಿಷ್ಣೋಲೋಕಿಕಸೋಪಾನಂ ಸರ್ವದುಃಖೈಕನಾಶನಮ್ ।  
 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮङ್ಗಲಕಾರಕಮ್ ॥ ೧೩॥  
 ಮಾಯಾ ವಿ ಪರಮಾನಂದಂ ತ್ಯಕ್ತ್ವಾ ವೈಡ್ಕುಂಠಮುತ್ತಮಮ್ ।  
 ಸ್ವಾಮಿಪುಷ್ಕರಿಣಿತಿರೇ ರಮಯಾ ಸಹ ಮೋದತೇ ॥ ೧೪॥  
 ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ ।  
 ಶ್ರೀಮದ್ವೆಂಕಟನಾಥಾಯ ಶ್ರೀನಿವಾಸಾಯ ತೇ ನಮಃ ॥ ೧೫॥  
 ವೆಂಕಟಾದ್ರಿಸಮಂ ಸ್ಥಾನಂ ಬ್ರಹ್ಮಾಂಡೇ ನಾಸ್ತಿ ಕಿञ್ಚನ ।  
 ವೆಂಕಟೇಶಸಮೋ ದೇವೋ ನ ಭೂತೋ ನ ಭವಿಷ್ಯತಿ ॥ ೧೬॥  
 ॥ ಇತಿ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ  
 ಶ್ರೀವೆಂಕಟೇಶಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ॥

➤ ॥ ಶ್ರೀವೆಂಕಟೇಶಸ್ತೋತ್ರಮ್ ॥

ವೆಂಕಟೇಶೋ ವಾಸುದೇವಃ ಪ್ರದ್ಯುಮ್ನೋಽಮಿತವಿಕ್ರಮಃ ।  
 ಸಂಕರ್ಷಣೋಽನಿರುದ್ಧಶ್ಚ ಶೇಷಾದ್ರಿಪತಿರೇವ ಚ ॥ ೧॥  
 ಜನಾರ್ದನಃ ಪದ್ಮನಾಭೋ ವೆಂಕಟಾಚಲವಾಸನಃ ।  
 ಸೃಷ್ಟಿಕರ್ತಾ ಜಗನ್ನಾಥೋ ಮಾಧವೋ ಭಕ್ತವತ್ಸಲಃ ॥ ೨॥  
 ಗೋವಿಂದೋ ಗೋಪತಿಃ ಕೃಷ್ಣಃ ಕೇಶವೋ ಗರುಡಧ್ವಜಃ ।  
 ವರಾಹೋ ವಾಮನಶ್ಚೈವ ನಾರಾಯಣ ಅಧೋಕ್ಷಜಃ ॥ ೩॥  
 ಶ್ರೀಧರಃ ಪುಂಡರೀಕಾಕ್ಷಃ ಸರ್ವದೇವಸ್ತುತೋ ಹರಿಃ ।  
 ಶ್ರೀನೃಸಿಂಹೋ ಮಹಾಸಿಂಹಃ ಸೂತ್ರಾಕಾರಃ ಪುರಾತನಃ ॥ ೪॥  
 ರಮಾನಾಥೋ ಮಹೀಭರ್ತಾ ಭೂಧರಃ ಪುರುಷೋತ್ತಮಃ ।  
 ಚೋಳಪುತ್ರಪ್ರಿಯಃ ಶಾನ್ತೋ ಬ್ರಹ್ಮಾದಿನಾಂ ವರಪ್ರದಃ ॥ ೫॥  
 ಶ್ರೀನಿಧಿಃ ಸರ್ವಭೂತಾನಾಂ ಭಯಕೃದ್ಭಯನಾಶನಃ ।  
 ಶ್ರೀರಾಮೋ ರಾಮಭದ್ರಶ್ಚ ಭವಬನ್ಧೋತ್ತಮೋಚಕಃ ॥ ೬॥  
 ಭೂತಾವಾಸೋ ಗಿರಾವಾಸಃ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀಯಃಪತಿಃ ।

ಅಚ್ಯುತಾನನ್ತಗೋವಿನ್ದೋ ವಿಷ್ಣುವೇಂಕಟನಾಯಕಃ || 7 ||  
 ಸರ್ವದೇವೈಕಶರಣಂ ಸರ್ವದೇವೈಕದೈವತಮ್ |  
 ಸಮಸ್ತದೇವಕವಚಂ ಸರ್ವದೇವಶಿಖಾಮಣಿಃ || 8 ||  
 ಇತೀದಂ ಕೀರ್ತಿತಂ ಯಸ್ಯ ವಿಷ್ಣೋರಮಿತತೇಜಸಃ |  
 ತ್ರಿಕಾಲೇ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಪಾಪಂ ತಸ್ಯ ನ ವಿದ್ಯತೇ || 9 ||  
 ರಾಜದ್ವಾರೇ ಪಠೇದ್ಭೋರೇ ಸಂಗ್ರಾಮೇ ರಿಪುಸಂಕಟೇ |  
 ಭೂತಸರ್ವಪಿಶಾಚಾದಿಭಯಂ ನಾಸ್ತಿ ಕದಾಚನ || 10 ||  
 ಅಪುತ್ರೋ ಲಭತೇ ಪುತ್ರಾನ್ ನಿರ್ಧನೋ ಧನವಾನ್ ಭವೇತ್ |  
 ರೋಗಾರ್ತೋ ಮುಚ್ಯತೇ ರೋಗಾದ್ ಬದ್ಧೋ ಮುಚ್ಯತೇ ಬದ್ಧನಾತ್ || 11 ||  
 ಯದ್ಯದಿಷ್ಟತಮಂ ಲೋಕೇ ತತ್ತತ್ಪ್ರಾಪ್ನೋತ್ಯಸಂಶಯಃ |  
 ಐಶ್ವರ್ಯಂ ರಾಜಸಮ್ಮಾನಂ ಭಕ್ತಿಮುಕ್ತಿಫಲಪ್ರದಮ್ || 12 ||  
 ವಿಷ್ಣೋರ್ಲೋಕೈಕಸೋಪಾನಂ ಸರ್ವದುಃಖೈಕನಾಶನಮ್ |  
 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮಂಗಲಕಾರಕಮ್ || 13 ||  
 ಮಾಯಾವೀ ಪರಮಾನಂದಂ ತ್ಯಕ್ತ್ವಾ ವೈಂಕುಂಠಮುತ್ತಮಮ್ |  
 ಸ್ವಾಮಿಪುಷ್ಕರಿಣೀತೀರೇ ರಮಯಾ ಸಹ ಮೋದತೇ || 14 ||  
 ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ |  
 ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಾಯ ಶ್ರೀನಿವಾಸಾಯ ತೇ ನಮಃ || 15 ||  
 ವೇಂಕಟಾದ್ರಿಸಮಂ ಸ್ಥಾನಂ ಬ್ರಹ್ಮಾಂಡೇ ನಾಸ್ತಿ ಕಿಂಚನ |  
 ವೇಂಕಟೇಶಸಮೋ ದೇವೋ ನ ಭೂತೋ ನ ಭವಿಷ್ಯತಿ || 16 ||  
 || ಇತಿ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ  
 ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಂ ಸಮ್ಪೂರ್ಣಮ್ ||



➤ || శ్రీవేంకటేశస్తోత్రమ్ ||

వేంకటేశో వాసుదేవః ప్రద్యుమ్నోఽమితవిక్రమః ।  
 సజ్జర్ణణోఽనిరుద్ధశ్చ శేషాద్రిపతిరేవ చ ॥ ౧॥  
 జనార్దనః పద్మనాభో వేంకటాచలవాసనః ।  
 సృష్టికర్తా జగన్నాథో మాధవో భక్తవత్సలః ॥ ౨॥  
 గోవిందో గోపతిః కృష్ణః కేశవో గరుడధ్వజః ।  
 వరాహో వామనశ్చైవ నారాయణ అధోక్షజః ॥ ౩॥  
 శ్రీధరః పుణ్ణరీకాక్షః సర్వదేవస్తుతో హరిః ।  
 శ్రీనృసింహో మహాసింహః సూత్రాకారః పురాతనః ॥ ౪॥  
 రమానాథో మహీభర్తా భూధరః పురుషోత్తమః ।  
 చోళపుత్రప్రియః శాన్తో బ్రహ్మాదీనాం వరప్రదః ॥ ౫॥  
 శ్రీనిధిః సర్వభూతానాం భయకృద్భయనాశనః ।  
 శ్రీరామో రామభద్రశ్చ భవబన్ధైకమోచకః ॥ ౬॥  
 భూతావాసో గిరావాసః శ్రీనివాసః శ్రియఃపతిః ।  
 అచ్యుతానంతగోవిందో విష్ణుర్వేంకటనాయకః ॥ ౭॥  
 సర్వదేవైకశరణం సర్వదేవైకదైవతమ్ ।  
 సమస్తదేవకవచం సర్వదేవశిఖామణిః ॥ ౮॥  
 ఇతీదం కీర్తితం యస్య విష్ణోరమితతేజసః ।



త్రికాలే యః పఠేన్నిత్యం పాపం తస్య న విద్యతే ॥ ౯॥  
 రాజద్వారే పఠేద్దోరే సజ్జామే రిపుసజ్కటే ।  
 భూతసర్పపిశాచాదిభయం నాస్తి కదాచన ॥ ౧౦॥  
 అపుత్రో లభతే పుత్రాన్ నిర్దనో ధనవాన్ భవేత్ ।  
 రోగార్తో ముచ్యతే రోగాద్ బద్ధో ముచ్యేత బన్ధనాత్ ॥ ౧౧॥  
 యద్యదిష్టతమం లోకే తత్తత్ప్రాప్నోత్యసంశయః ।  
 ఐశ్వర్యం రాజసమ్మానం భక్తిముక్తిఫలప్రదమ్ ॥ ౧౨॥  
 విష్ణోర్లోకైకసోపానం సర్వదుఃఖైకనాశనమ్ ।  
 సర్వైశ్వర్యప్రదం నృణాం సర్వమఙ్గలకారకమ్ ॥ ౧౩॥  
 మాయావీ పరమానందం త్యక్త్వా వైజుఞ్మముత్తమమ్ ।  
 స్వామిపుష్కరిణీతీరే రమయా సహ మోదతే ॥ ౧౪॥  
 కల్యాణాద్భుతగాత్రాయ కామితార్థప్రదాయినే ।  
 శ్రీమద్వేంకటనాథాయ శ్రీనివాసాయ తే నమః ॥ ౧౫॥  
 వేంకటాద్రిసమం స్థానం బ్రహ్మణే నాస్తి కిఞ్చన ।  
 వేంకటేశసమో దేవో న భూతో న భవిష్యతి ॥ ౧౬॥  
 ॥ ఇతి బ్రహ్మణ్ణపురాణే బ్రహ్మనారదసంవాదే  
 శ్రీవేంకటేశస్తోత్రం సమూర్ణమ్ ॥



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Hari SARvottama – Vaayu Jeevottama  
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